

# The Korea Mission Field

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## Contents for June, 1934.

### ILLUSTRATIONS:

Mrs. Thomas Hobbs ... ..	Frontispiece
Rev. R. S. Maclay, D.D. ... ..	do
The Home-for-Girls-in-Need, Seoul ... ..	do

### THE FUTURE OF MEDICAL MISSIONS

Oliver R. Avison, M.D., LL.D. ... ..	111
--------------------------------------	-----

DO YOU KNOW ? ... ..	116
----------------------	-----

### DR. R. S. MACLAY'S EARLY VISIT TO KOREA

Rev. J. S. Ryang, D.D. ... ..	117
-------------------------------	-----

FIFTIETH ANNIVERSARY OF METHODISM IN KOREA ... ..	118
---	-----

### FIFTIETH ANNIVERSARY OF NORTHERN PRESBYTERIAN MISSION

Rev. E. W. Koons, D.D. ... ..	119
-------------------------------	-----

### THE HOME-FOR-GIRLS-IN-NEED

Rev. E. W. Koons, D.D. ... ..	121
-------------------------------	-----

THE THREE PIONEERS ... ..	123
---------------------------	-----

### MRS. THOMAS HOBBS TRIUMPHANT

Mrs. Hugh Miller... ..	124
------------------------	-----

### WHAT IS INTERESTING THE KOREAN CHURCH ?

Extracts from "Christian Messenger" ... ..	127
--	-----

### KOREAN PROVERBS

Collected by Hong No Lee ... ..	128
---------------------------------	-----

### AFTER TWENTY-FIVE YEARS

Major H. A. Lord ... ..	129
-------------------------	-----

### A TIGER STORY FOR THE CHILDREN

Mr. Hong No Lee ... ..	132
------------------------	-----

### NOTES AND PERSONALS

Collected by Mr. Hugh Miller ... ..	132
-------------------------------------	-----

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# The Seoul Press

HAS BEEN SERVING YOU  
FOR THE PAST TWENTY-SIX YEARS  
AND  
IS STILL ON THE JOB

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As We Believe In The Familiar Maxim

“GIVE AND TAKE”

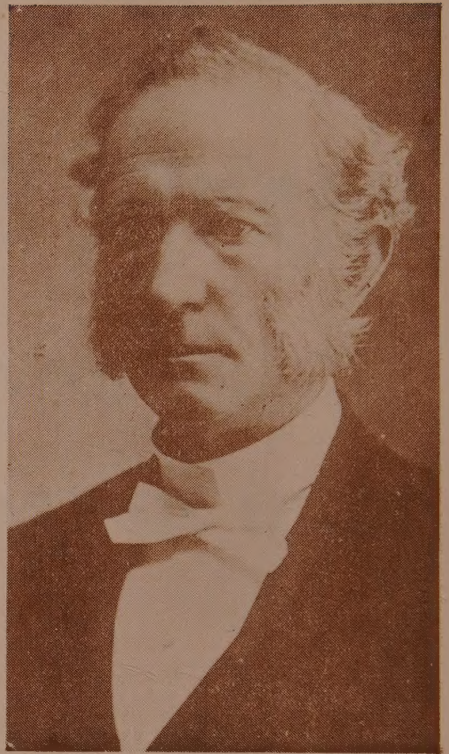
*WHY NOT FALL IN LINE*







MRS. THOMAS HOBBS  
(Page 124)



REV. R. S. MACLAY, D. D.  
(Page 117)



THE-HOME-FOR-GIRLS-IN-NEED, SEOUL  
(Page 121)



# THE KOREA MISSION FIELD

## A Monthly Journal of Christian Progress

Issued by the Federal Council of Evangelical Missions in Korea

VOL. XXX.

JUNE, 1934

No. 6

### The Future of Medical Missions

O. R. AVISON, M.D., LL.D.

**I**T IS ALWAYS wise to review our work as to its aims, the amount already accomplished and the probable need for changes in our methods, but an attempt to prophecy as to when we can complete it requires a knowledge of too many factors to make a forecast reliable.

However the first need is to have a definite aim. What is the aim of a Mission and what will be the marks of its approaching end? A Mission is not a continuous and permanent piece of work—it will have a beginning and also an end. The missionary comes and when his aim has been attained he must go. The period in between is his time of opportunity and at the end he goes through the gate marked "Exit."

What is the aim of the missionary? Is it not to bring to people less privileged than he has been the knowledge he has been so fortunate as to gain—it may be religious, or educational or medical, or may be something else. In the case of the Christian medical missionary he brings a religious experience, a desire to use his medical knowledge for the relief of the physical and mental ills of the people, a hope to lead them into fellowship with God through Jesus Christ and into a higher ethical and moral life, and to establish amongst them institutions of learning that will enable them to do all these things them-

selves. He certainly hopes the time will come when enough advancement has been made to enable them to carry on themselves and then will come the end—the door of exit will appear.

The second consideration is as to methods, these will be developed by the trial and error process and frequent review will be necessary. Only experience will show what methods are most useful and without doubt methods must be changed as progress is made or new factors enter in. If we fail to adjust ourselves to new conditions progress will be slowed, and we may find the exit gate confronting us before our aims have been attained. This would indeed be sad. To be forced out because of failure to adjust ourselves to new conditions is very different from going out through the exit gate when our work has been completed.

Now as to a date when our work will be finished—that very desirable end when the need for our mission no longer exists—we may well pause before venturing a guess.

It is 127 years since Dr. Morrison entered China; Japan has had its Protestant missionaries 80 years; the work in Korea was started 50 years ago. Apparently the rate of progress depends on many factors.

Thinking only of Korea we find that progress has varied greatly at different periods



and under different circumstances, some of which the missionaries were probably responsible for and some of which were outside of their power to change. It may be so again, but surely the missionaries have always rejoiced when results were coming most rapidly and the prospect of the end was drawing correspondingly nearer.

Devolution must be our aim and it should cause us no apprehension. We should begin it as soon as there has been sufficient progress at any point to render it practicable.

I have always thought of devolution as a process dependent, not on time, but on the emergence of a national personnel qualified to do a given piece of work heretofore done by missionaries. Failure to do this will cause dissatisfaction on the side of the nationals and hasten the time for pushing the missionaries through the gate marked "Exit," while the doing of it will give satisfaction to all concerned and give added "opportunities" to the missionary who will accommodate himself to the new conditions and continue to help where his assistance is most needed.

Referring now in more detail to the article on this subject in your April number, the argument for the future seems to be based on the theory that medical missionaries are thinking of an opportunity to work on and on rather than an opportunity to bring their work to a successful conclusion.

I am unable to agree with Dr. Demaree's conclusions, and I regret that many of his arguments appear to be based on false premises, so I will venture to point out what seem to me to be errors and misconceptions in his views as stated.

He is correct in saying "we are on the verge of extensive devolution in nearly all lines of Mission work" though that statement should not be taken too seriously. Devolution is what we are to aim for and it should not cause us apprehension.

Proceeding now to review some of Dr. Demaree's statements I start with *Paragraph 4*, which criticises Severance Medical College

for striving to secure recognition for its graduates in every part of the Japanese Empire, on the ground that the accomplishment of this will more quickly force the missionary doctors out of their places as teachers, as they are unable to secure the *Ha-ka-se* degree which alone will qualify doctors to be full professors in a Medical College from the legal standpoint, as per the following quotation :

"In order to accomplish this most of the departments must be headed by a doctor with an 'Hakase' degree. This practically eliminates the missionary doctor."

This requirement is not an arbitrary one, because the Educational Department accepts a Ph. D. from a reputable foreign university as an equivalent and also other "doctorates" gained by post-graduate research. For instance Dr. M. S. Kim, one of the S. U. M. C. graduates who pursued several years of post-graduate research work in North Western University, Chicago, in the department of Physiology and obtained the degree of Ph.D., holds the Professorship of Physiology in the S. U. M. C., and Dr. Ludlow, because of his D. Sc. degree from an American College, is recognized as Professor of Surgery.

If more funds for post-graduate work had been available it is quite possible the institution would have sent more men to America or Europe for post-graduate work, thus distributing more evenly the professorships between Western and Japanese trained men. This lack of funds is not to be blamed on the Japanese authorities and, therefore, the fact that we shall have a preponderance of professors who have taken their post-graduate research work in Japanese universities and so obtained a "Hakase" degree instead of a Ph.D. is not to be blamed on the Japanese.

It is to be remembered, too, that this post-graduate work required for the Hakase degree is similar to that required in America for a Ph.D. It is practically all research in scientific subjects connected with the special department of the post-graduate student and does not in any way affect his previous training in



clinical methods. Its chief value lies in the mental training in scientific research methods and the special knowledge he gains of one particular subject connected with the subject he is to teach, so that the obtaining of the Hakase degree need not in any way determine whether the clinicians shall use Japanese or American clinical methods. They are free to diagnose and treat their patients just as they were taught before they took the course in scientific research which entitled them to the Hakase degree. As the majority of our teachers got their clinical training either from American or British doctors, or from men trained by them, the possession of a Hakase degree will not, in any marked way, alter the character of the clinical teaching the students will receive. In saying this the writer is not expressing any opinion as to the comparative value of American or British clinical methods as against Japanese methods, though it is but natural for the former to think their methods better and for the later to believe their methods are better. Quite possibly each method has some distinct values and that a knowledge of both will prove advantageous.

*Same Paragraph.* "Already he has been practically eliminated from any teaching."

This sentence is only partially true because it is true only as far as "Didactic lecturing" is concerned and it is the accepted opinion in America and Britain that this is the least important part of the teaching work and, furthermore, the cause of this elimination of the missionary doctor has not been his non-possession of a Hakase degree but his lessening ability to use either the Korean or Japanese language in formal lectures.

Necessarily the textbooks used must be either in the Japanese or Korean language, as none of the students can read English textbooks sufficiently well to make their use profitable, except as books of reference for the more advanced classes. The lecturing professor must therefore be able to understand the textbooks and to explain teachings to the students, and this can be done only by men

who can read the books and expound their teachings in their language. This is what is eliminating the missionary doctor as a didactic lecturer and there is no way of preventing it.

It is a natural process that has been going on throughout the years and has always been anticipated by thoughtful missionaries who are now happy to see so many of their own students being fitted to fill those positions. The business of the Severance Medical College is not to keep jobs for the missionary doctors but to prepare Korean men to take over the jobs.

However, the missionary doctor, in withdrawing from the didactic teaching, does not cease to be a teacher, for he can still do the clinical teaching and do it well, and here his experience in diagnosis and treatment enables him to demonstrate his methods to the students right in the presence of the patients, and practically every missionary doctor can here make himself understood. This teaching is practical.....and the student's own observations prove to him the value of the treatment or otherwise.

*Same Paragraph.*

"The result has been that the present graduates from Severance Medical College, as well as many who have received post-graduate instruction, are filled with the Japanese system of medical treatment; empirical remedies, shot-gun prescriptions, and intracutaneous, intramuscular, intravenous and intra-anything injections."

Unfortunately these words often apply to graduates of schools in which other systems than the Japanese are taught. The use of all these kinds of injections is practised in all countries, and each has its place, and shot-gun prescriptions, by which is meant prescriptions that contain several different drugs in one mixture, *are exceedingly common in all pharmacopeias*, as I, who taught materia medica and pharmacy for nine years in Pharmaceutical College and Medical University before I came to Korea, can regretfully testify. I do not desire to condone the practice but only to state its practical universality. *It is not confined to the Japanese.*



*Paragraph 5.* Whatever difference may exist between the American system of medical practice and the Japanese system the question of which is the better depends for its answer, as Dr. Demaree says, on whether the one answering the question has been trained according to the one or the other. The difference is about the same as exists between British and American practices and those of Germany. This difference does not keep American doctors from going to Germany to round out their medical studies, and perhaps, if we could master the Japanese language, some of our missionaries might improve our medical ideas by taking a course in one of the up-to-date Japanese Medical Universities. However that may be, Dr. Demaree's fear is that the students who receive their lectures from a man who has a Japanese Hakase degree will be more strongly influenced by what he teaches than they will be by the clinical teachings of the American doctors who do not hold a Hakase degree, as in the following quotation :

The missionary, with his simple M. D., as a member of a department, has little chance to impress his ideas on students, internes or doctors, in the face of a head of the department with his "Hakase."

The ability of a teacher, missionary or otherwise, to impress his ideas on students or any one else depends on his personality and the success of his diagnostic methods and treatment as seen in actual practice ; the possession of a "Hakase" or other degree has very little to do with it as a matter of fact.

*Same Paragraph.*

"From conversations with the majority of the missionaries in Severance I am convinced that within five years the missionary staff will be practically eliminated if the present policies are continued."

I, who am well acquainted with the process of development in Severance and with the opinions of the missionaries on its staff, do not believe that this statement reflects the serious belief of many of the missionaries, or indicates fairly the necessary outcome of the institution's present policies, and I am certain it is not the desire of the Korean members of the staff to have it turn out so, nor do I be-

lieve that the missionary staff will be eliminated so soon.

The time for the elimination of the foreign physician from Severance will not be determined by the number of Hakase degree men on the staff but (a) *by the adjustability of the foreign workers to fit themselves into other types of work* when making places for the well prepared Koreans who have been trained to replace the foreigners as teachers and officers, and (b) *by the ability of the cooperating Missions to provide funds for maintaining the foreign force at its desired maximum.*

The importance of this latter reason can be seen from the following statement of what has been taking place during the last few years :

Some years ago the foreign staff consisted of ten Northern Presbyterians, three Southern Presbyterians (two of them Korean because the Mission preferred them), three Northern Methodists, four Southern Methodists, three Canadians and two Australians, a total of 25.

Gradually one or another dropped out for health reasons or other causes and *successors were not appointed*—not because they were not desired by their foreign colleagues, not because they were not called for by their Korean fellow workers, not because they had not Hakase degrees, but *in every case because the Mission Boards at home could no longer provide the money for their support.*

The present staff, supported by the Home Boards, is as follows: five Northern Presbyterians, one Southern Presbyterian, one Northern Methodist, three Southern Methodists, two Canadians, and one Australian, a total of thirteen making a reduction of 12 out of 25 or practically 50%—*all of them because of financial inability at the home end, and not one because of the policies being pursued by Severance.*

*Paragraph 6.* When it comes to the nursing situation one needs to look at the distance we have come in raising the standards of nursing in Korea rather than at the heights yet before us, in order to judge whether we are headed forwards or backwards.



## THE FUTURE OF MEDICAL MISSIONS

Forty years ago in Korea only widows or cast-off wives could be got to do so-called nursing of women in the hospital and ignorant men to nurse the male patients. Such a thing as taking a course of education in preparation for nursing was unheard of. Now we have an organized school for nurses and midwives, having two courses, one of 3 years and one of 4 years, and this spring out of our new class of 25 students, one is a college graduate and 24 are High School graduates, all unmarried girls, and all the nursing in the hospital, for both male and female patients, is done by these refined young women. If, in some respects, we are yet below the Western standards it is not surprising, and I do not know what is meant by saying our present status is so far below our (presumably American) standards because of "certain concessions in the direction of Oriental style."

So far we have not made any concessions to any particular style—we have been continuously moving away from the absence of any style towards the best we know and are planning to keep on doing so. Let the distance we have gone in forty years be our witness.

If this improvement in the training of nurses tends to bring us nearer the time when foreign nurses will not be needed, let us be glad our work has been so fruitful. What greater evidence of success can we hope for?

As regards possible changes in the methods either in medical care or nursing, that may take place after we (the missionaries) have retired, we cannot accept responsibility for them. Doubtless many changes will come throughout the years and it will be up to those then in charge to say what shall be done then.

Paragraphs 7, 8 and 9 offer points for consideration and also for criticism but I will pass on to the rest of the article, which offers a plan not for the elimination of the missionary doctor but for opening to him greater opportunities for service, untrammelled by governmental restrictions. Dr. Demaree would have

us return to the original pioneering methods of forty years ago.

*Paragraph 10.* Here he proposes a plan that is not devolution. I presume the word "not" has been dropped between "us" and "follow" or else the wording of the first sentence has got mixed up so as to make the meaning not clear. However what follows is quite clear.

*In Paragraph 11.* he says:

"Then let us devote ourselves to the maintenance of a few distinctive examples, through which we may train or inspire leaders to go out and minister by their own people."

"Let us promote a medical school which will turn out students with a knowledge of rational scientific medicine, and power to think for themselves in the realm of medicine."

"Let us maintain a few well equipped hospitals which will approach the ideal as nearly as possible, manned with an adequate staff of missionary doctors who have specialized in particular branches of the work."

"Into these hospitals let us take internes fresh from the medical school, continuing the education which has been begun."

"Those of special promise let us continue as residents for one or more years, so that they may become specialists."

"As soon as the internship or residency is finished, let us send these men out to minister to the masses."

"In addition we might promote post-graduate work and scientific assemblies for those who are in practice, in this way trying to keep them all up to the mark."

"The same things may be said of the nursing situation. Under the Japanese system there is no call for private duty nurses except in the capacity of midwives. This line could be developed, and there is certainly a great need for it."

Evidently all this work is to be carried on by the medical missionary corps, according to its own conceptions and without any regard to the wishes or directions of the governmental authorities. It was done in the early days but those conditions have long since passed.

*It would be fine from the missionary standpoint if these things could be done now, but by what stretch of imagination can we suppose the government of this country or any other would now permit an independent system of*



medical schools, or nursing schools or hospitals to be set up? From what source would the graduates obtain licence to practise? How would the necessary crops of missionary doctors get licence to practise and teach? Certainly America would not permit such an independent system; Canada would not; Britain would not; China would not; Russia would not; and it is not to be expected that Japan would.

I fear this gate marked "Opportunity" does not exist and that, in the end, be that sooner or later, only the one marked "Exit" will be open to the missionary doctor; this is as it should be, for if the people of a country are not capable of enough development to get along without constant supervision by missionaries, generation after generation, they are not worth the effort that has already been

made to give them a start.

I do not think the Korean people belong to this inferior type, so that all missionaries, be they doctors, nurses, teachers or preachers, should look forward to passing through the gate marked "Exit" some day.

As for myself I am right now rejoicing that as I make my exit much of the responsibility can be laid on Korean shoulders. How painful it would be were the condition otherwise.

*Paragraph 13.* While considering the question of the moral and altruistic qualities of our graduates it may be well to remember that, just as in other lands only a small number of the young people hear the call to either home or foreign missions as such, here too we may not expect all our graduates in Korea to hear such a call even though they may be sincere Christians.

## DO YOU KNOW?

1. What the Japanese "Hakase" degree is the equivalent of in U. S. A. ? ... (page 112)
2. How many new students have entered at Severance Medical College this year for training as nurses ? ... (page 115)
3. What was the purpose of Dr. Maclay's visit to Korea in 1884 ? ... (page 117)
4. What the series of leaflets on "Getting Acquainted with Korea" are about ? ... (page 118)
5. About the Pilgrimage that takes place on June 30th in connection with the 50th Anniversary of the Northern Presbyterian Mission ? ... (page 119)
6. How many girls are now in the Home-for-Girls in-Need ? ... (page 122)
7. How the work of the Society for the Prevention of Cruelty to Animals was founded in Korea ? ... (page 125)
8. Why a non-Christian Young Men's Association wished to borrow Salvation Army uniforms to dress up in ? ... (page 130)



# Dr. R. S. Maclay's Early Visit to Korea

J. S. RYANG, D.D.

**I**T HAS BEEN planned that on June 24th of this year all the Methodist Churches and Institutions in Korea and Manchuria shall celebrate the Fiftieth Anniversary of the arrival of Rev. R. S. Maclay, D.D. and his wife in Korea. Taking this opportunity we desire to express our gratitude to God for the wonderful service rendered to the Korean people by the Methodist Missions during the last half-century. It was the Methodist Mission which established the first school for girls, the first college for women in Korea, the first school for boys, ordained the first Korean pastors and produced the first Korean woman M. D. and the first Korean woman Ph.D.

Dr. Maclay was then Superintendent of the Japan Mission of the Methodist Episcopal Church and came to Korea with instructions "to prospect the land and locate the mission." Dr. and Mrs. Maclay left Yokohama on June 8th, 1884, reached Chemulpo on June 23rd and landed the next morning. They were the first missionaries officially appointed by any Protestant Church to reach Korea. They arrived three months prior to the coming of Dr. H. N. Allen, "Physician to the American Legation," who rendered skillful medical service at the time of the political disturbances which took place in Seoul on December 4th, 1884.

Dr. and Mrs. Maclay stayed in Seoul only two weeks, having arrived on June 24th and leaving on July 8th. During that time they paved the way in a peculiar manner for the resident missionaries who have followed them. Before coming to Korea they formed a friendship with Hon. Kim Ok Kyun, who visited Japan for the purpose of studying the conditions of that country. Mr. Kim was the leader of the "Reform Party" and also one of the high officials in the Foreign Department of the Korean Government. Through the good offices of Hon. Kim Ok Kyun and of General Lucius Foote, at that time the U. S.

Minister to Korea, Dr. Maclay secured official permission from His Majesty the King to do school and hospital work in Korea. His own account of the occasion is as follows :

"We reached our destination safely, June 23rd, and landed next morning at Chemulpo; called on the Japanese Consul, Mr. T. Kobayashi, who very kindly assisted in arranging for the ride in chairs (25 miles) to Seoul, the capital of Korea. We reached Seoul at 6 o'clock p. m. the same day, and were most cordially received by General Foote, U. S. Minister, and his excellent lady. The following day we took possession of the premises adjoining the U. S. Legation which Minister Foote had prepared for our occupancy during the time we remained in the capital. As soon as possible I called on Mr. Aston, the English Consul-General, the Japanese Charge d'Affaires, and also at the office of Mr. Mollendorff, Chief of Foreign Customs and Vice-President of the Foreign Department, but did not meet him. To my surprise I discovered my interpreter was connected with the anti-progressive party. I was told further, that inasmuch as I was the first Christian missionary to enter Seoul openly (a few Roman Catholics had entered secretly) it would be necessary for me to proceed with great caution in making known the object of my visit. Fortunately, Mrs. Maclay and myself had previously formed a pleasant acquaintance with Mr. Kim Ok-Kyun while he was in Japan for a short visit, and that gentleman was now a member of the Foreign Department in the Korean Government. I forwarded to him, June 30th, a letter stating my desire to commence Christian work in Korea and requested him to lay the subject before the King, at his earliest convenience. July 3rd I called on Mr. Kim and he announced to me that the King had carefully considered the letter, and in accordance with my request had granted me permission to conduct hospital



and school work in Korea. The afternoon of the same day Mr. Kim called officially to express his pleasure in prospect of our coming to Korea."


The following is part of a report made by General Foote, the American Minister, to Mr. Frelinghuysen, the Secretary of State. It is dated September 1, 1884:—

"In July last the Rev. R. S. Maclay, D.D., a Protestant missionary stationed many years in the East, visited Korea, with the view, if possible, of establishing a mission school and hospital. During his stay at Seoul he was a guest at this Legation, and the object of his

visit was freely discussed. There seemed to be no serious objection, and since his departure I have received the assurance of His Majesty that not only will no obstacle be thrown in the way, but the establishment of a mission school and hospital at Seoul will be tacitly encouraged."

In February, 1885, Dr. Maclay was appointed by Bishop Fowler as Superintendent of the Korea Mission and he presided over the first Mission Meeting on March 5, 1885, which took place in his own house at Aoyama, Tokyo, Japan.

## Fiftieth Anniversary of Methodism in Korea

UR COMMITTEE on the Fiftieth Anniversary Celebration appointed a committee on publicity. They are substituting the title "News Service" for "Committee on Publicity" and are producing a Monthly Bulletin.

..... 1884 — 1934 .....

Dr. John Z. Moore, chairman of the English program committee, is arranging a splendid agenda for June 19th-20th. Miss Appenzeller and Miss Wagner are preparing material for a play entitled "At the Hermit's Gate," to be given in Seoul on the night of June 19th., and a program for an all-Korea Methodist celebration is being drawn up for Sunday June 24th.

..... 1884 — 1934 .....

A fiftieth anniversary seal, to be used on letters after the fashion of Christmas seals, has been prepared for use on all mail to other lands.

..... 1884 — 1934 .....

A letter from Dr. J. S. Ryang, General Superintendent, to the churches of America is now in the press. One thousand copies are being printed for distribution among the missionaries here and Koreans who have studied in America.

..... 1884 — 1934 .....

The Abingdon One Volume Bible Commentary is being put into Korean. This is a mammoth undertaking and a most fitting fiftieth anniversary contribution to Korean Church life.

..... 1884 — 1934 .....

One of the best forms of publicity is through the newspapers of America. A series of articles of general interest concerning Korea is being prepared for distribution by missionaries to their home town newspapers.

..... 1884 — 1934 .....

The first article, "Printing, the Iron-clad and the Suspension Bridge Came from Korea," is now in the press and at least two additional articles to be syndicated in like manner in June and July are planned. Others will follow during the fall and winter. Suggestions as to suitable articles and writers should be sent to Miss Wagner.

..... 1884 — 1934 .....

Dr. Ryang's letters and some of the material now in preparation emphasize June 24th. as a Day of Prayer for Korea. One circular calls attention to the exact hour in America for the eleven o'clock services in Korea. It is six o'clock on Saturday evening at San Francisco, seven at Denver, eight at Chicago and nine at New York.

..... 1884 — 1934 .....

"Getting Acquainted with Korea" is the title of a series of circulars to be issued during the coming year. The first one, to be off the press very shortly, contains one or two maps of Korea, etc. Miss Ellasue Wagner, Severance Compound, Seoul, and the Rev. C. A. Sauer, Kongju, are serving as chief editors.



# Fiftieth Anniversary Celebration of the Northern Presbyterian Mission

A CATECHISM BY E. W. KOONS, D. D.



**WHEN DOES it Take Place?** June 30 to July 3 (in Seoul). This time is chosen primarily to be convenient for the members of the Mission, as it follows immediately after Mission Meeting. It also serves to bring visitors from other lands.

The Korean Methodist Church will observe the anniversary of Dr. Maclay's visit—June 24—and the coming of Dr. H. N. Allen, the first resident Protestant missionary—September 20—will be celebrated by the Federated Council of Protestant Missions, and by the Korean Presbyterian Church. Doubtless there will be

a general commemoration of April 5, 1885, the fiftieth anniversary of that Easter Sunday when Mr. Appenzeller and Mr. Underwood, the first "evangelistic" men, arrived.

*Who are Invited?*

All members of the Mission, retired as well as active, and all who are specially invited by the Mission as its guests, are members of the Conference. All others who are interested will be welcome, though it may not be possible to extend to every one the privileges of the floor.

*What Papers will be Presented?*

"Fifty Years of Promotion by the Home Board and Home Church"....

Rev. G. S. McCune, D. D. LL. D.

"Fifty Years of Missionary Life and Service".....Rev. S. A. Moffett, D. D.

"Fifty Years of Mission Principles, Practice and Organization"....

Rev. C. A. Clark, Ph.D., D.D.

"Fifty Years of Christian Literature".....Rev. H. A. Rhodes, D. D.

"Fifty Years of Women's Work".....Miss Margaret Best

"Fifty Years of Comity and Cooperation".....Rev. N. C. Whittemore

"Fifty Years of Christian Training".....Rev. S. L. Roberts, D. D.

"Fifty Years of Development of the Korean Church".....Rev. H. E. Blair

"The Contribution of Educational Work for Young Women

to the Christian Movement".....Miss B. I. Stevens

"The Contribution of Educational Work for Young Men to the

Christian Movement".....Rev. E. M. Mowry

"The Contribution of Medical Work to the Christian Movement"....

O. R. Avison, M.D., LL.D.

"Present Day Economic Problems".....Rev. Edward Adams

"Present Day Social Problems"....Rev. E. W. Koons, D. D.

"Present Day Religious Problems".....Rev. R. H. Baird

"The Forward Look".....Rev. J. G. Holdcroft, D. D.

*What else does the Program include?*

Each paper will be discussed, and the COMMITTEE ON FINDINGS will report at the end of the Conference. There will be daily devotional services, led by some of our visitors. On the first day we plan a PILGRIMAGE to some of the little-known sites of the early

mission work in Seoul. There is a time provided for receiving greetings from officials, and from representatives of sister Churches. Plans are on foot for an open-air meeting on Sunday afternoon, with all the Presbyterian churches of the city.



*What is the Purpose of the Celebration?*

To quote from the official pamphlet, printed last Fall, of which close to 5,000 copies have been distributed here and in the U. S. A.:

"Historical events will be recounted—but the motive determining the Jubilee program is to review the principles and policies which the Mission believes that God has so signally honored in the establishment of the Korean Presbyterian Church."

*What Results do you Expect?*

1. A comprehensive view of what has been done, an objective evaluation of the amount accomplished, and of the means used.

2. A frank facing of what is lacking in our own work today, and of any opportunities that have not been met, or fully appreciated. With this is involved a full appreciation of the right and responsibilities of the Korean Church and all other agencies which serve this people.

3. An improved understanding of the whole situation in Korea, and of what has been done in and by the Mission in fifty years. Such a comprehensive view may well show that some of the praise, and some of the blame, received by Mission and Board, were undeserved.

4. Better support for the Mission's work, from the Home Base and from local sources of supply.

*Who are some of the Visitors from Abroad?*

Rev. C. Y. Cheng, D. D., L. L. D.

.... Church of Christ in China

(Former Moderator of the General Assembly)

Rev. Wataru Saba..... Church of Christ in Japan  
(Moderator of the Synod)

Rev. Lapsley McAfee, D. D. }  
Rev. Francis Shunk Downs, D. D. }

Official representatives of the Board of Foreign Missions.

Rev. C. E. Macartney, D. D.

.... First Presbyterian Church of Pittsburgh

(Former Moderator of the General Assembly)

Rev. Donald Barnhouse, D. D. .... Philadelphia

There will be representatives from the following Missions under the Presbyterian Board: Japan, North China, Shantung, Hunan, Central China, Siam, and the India Missions. Also from the Scottish Presbyterian Mission

and the Danish Lutheran Mission, both of which are working in Manchukuo.

The Korean Presbyterian Church sends its Moderator, and also one of the seven ministers ordained in 1907, when the Church was founded. Various Missions in Korea, as well as the Korea National Council and similar bodies, will send their representatives.

*What Printed Material will be available?*

The Mission published an official pamphlet, for free distribution, that gives in clear and compact form:—history, statistics, principles, and problems. Copies may be had by applying to the writer.

The "HISTORY OF THE KOREA MISSION" will be ready for distribution at the beginning of the Conference. It contains over 600 pages of history, charts, and tables, and 50 pages of pictures, many unique and all interesting. Advance orders can be sent to Dr. H. A. Rhodes, Seoul.

The "KOREA MISSION FIELD" for August will have extra pages, giving a short account of the Jubilee, extracts from the papers, and a summary of the FINDINGS. Extra copies can be ordered in advance.

The papers in full, as much as possible of the discussion, and the complete findings, will be issued in a book of about 150 pages, to be off the press in September.

In connection with the Jubilee, the Rev. T. S. Soltau has made the regular five-year survey of all the current work of the Mission. He has prepared some twenty sheets of GRAPHS, including much material never before collated, that will be of permanent value to students of Missions. A limited number of complete sets, full size, on heavy blue-print paper, will be for sale, at ¥ 2.00 the set. They also can be ordered now. Address T. S. Soltau, Seishu.

The Christian Literature Society has published the only picture of the THREE PIONEERS—Allen, Appenzeller, and Underwood—suitable for framing, that is for sale anywhere. See full notice on page 123 of this issue of the "Korea Mission Field."



# The Home-for-Girls-in-Need

E. W. KOONS, D. D.



WHEN SHE WAS fifteen years old her parents sold her for sixty yen. Legally, she went to her new home as the bride-to-be of the younger son; actually, she was a household drudge. When the old mother died, this child was expected to do the work for the whole family, and she was beaten every day, because she was not equal to her task.

The wife of the older brother seemed to pity her, and at last gave her a little money, and told her to run away. Then this woman's husband followed her, and caught her, and claimed to be taking her back "home," to her father-in-law's house. Really, it was all a trick, and he sold her, again for sixty yen, to the keeper of a brothel.

This man took her to a doctor, to get the necessary certificate, to prove that she was "fit" for the life of a prostitute. The young doctor is a Christian, a Severance graduate. Some who will read this knew his grandfather, the first Korean Presiding Elder, and many know his parents, who are prominent in all good work in Seoul. The girl told him of her horror at the life before her, and he bought her from her owner, and sent her to his own parents. She was saved, for the time being, but what were they to do with her?

The HOME-for-GIRLS-in-NEED took her in, and there she is to-day, gaining strength and courage, hearing the Gospel message of hope, being prepared for useful living. Presently there will be a place where she can start again; one more girl saved by the Home. By-the-way, we owe the name, which is formally adopted, in place of the old term—"Rescue Home," to the account of a similar enterprise, in the "Fact-Finders' Report on Burma."

No young woman who came to the Home, needing what we can give, has been turned away. Some, like this one, we could help be-

fore the fate that waits for friendless girls had overtaken them; some are broken victims of legalized greed and lust; some have their own folly, or that of those whom they trusted, to blame; and some never had a chance. The HOME-for-GIRLS-in-NEED cares for every one.

Here is a story that is hard to believe, so utterly contrary is it to all Korean—or other—customs. "The wife of a neighbor was to be away for five days, and he asked my parents to send one of their daughters to cook his rice. I was chosen, and when, in a few months, my parents knew I was to bear a child, they beat me and drove me out. A friend sent me here." Her baby died soon after it was born, and soon she will be ready to face life again.

Another, in a single year lost her husband, both her children, and her home. She went to Fusan, hoping for work in the cotton mills, but she was too old for that (at twenty-seven)! She was offered a place in a Korean restaurant, but when she found that her duties included those of an unlicensed prostitute, she ran away. Though she knew of Christianity only by hearsay, she went to the missionaries, as the only people in that great city likely to help her. She is being trained to usefulness.

Some have heard of the girl who came to the Home from Severance Hospital, after being taken from the street. She seemed mentally lower than the average dog, for she did not speak, and seemed not to understand when spoken to. I saw her the other day, after less than a year in the Home. Clean, neat in dress and appearance, able to speak distinctly and to answer intelligently when questioned, she is another being. She is not normal—the Matron says that when she tries to help in the kitchen, she is so clumsy and spills so much water she is more trouble than help—but she has one accomplishment, for she has learned to do simple knitting and



crocheting, and some of her work is so good that it has been put on sale.

A mother and daughter, with no other relatives, found life hard. There was a chance to marry off the daughter, and so make a home for them both, and the mother took it. The bridegroom was in the last stages of T. B., and died some months ago. Friends sent the young wife to the HOME-for-GIRLS-in-NEED and last month her baby was born—"No finer baby in Severance in the past two years," say the nurses. She felt that she would not be welcome at the Home, with her baby, yet at the thought of giving him away, she fell into despair. She was losing ground daily, till the Matron learned what was in her mind, and told her that her place was waiting for her, and there was room for the baby too. "I never knew before what a home was" she said. Logically, the care of this baby may be outside our work, but he will stay with us till he and his young mother find a better place.

All the girls have morning prayers and Bible study with the Matron, (Major Mrs. Akerholm) for an hour every day. They are reading the Bible in course. One of them confided to the Matron, after she had been told that she was to stay in the Home, "I did so hate to leave before I found out what happened to the Children of Israel after they left Egypt."

Our purpose is to fit each girl for life, and then to find a place for her. We expect them to stay with us not less than a year. There is no compulsion. When one girl expressed dissatisfaction, Major Akerholm told her "Decide where you will go, and I will go with you to the railroad station and buy you a ticket and see you off." She did not leave, after all. Letters and other communications with parents and other friends are carefully supervised, to guard against possible renewal of wrong relationships, and other temptations. One, who came from a house of ill-fame, said "Every time I hear some-one walking outside at night, I think it is my keeper come to carry me off." And the Major's answer was "Before they get

you, they will have to take me." And she was never afraid again.

One girl has been married to a fine young man, who knows her story. Another has entered a Girls' School. Others are in various positions; two, who live in the Home, are doing house-work, supporting themselves, and laying up a fund for the future. One, who was at first a very serious problem, now has a responsible position in the city and continues to live in the Home.

The Home was built by the Federal Council of Protestant Missions, and is a monument to the vision and zeal of Dr. C. I. McLaren, of the Australian Presbyterian Mission, head of the Department of Mental Diseases in Severance Union Medical College and Hospital. There is a foreign style residence for the Matron, and a Korean-built dormitory, with room for eighteen inmates besides kitchen and work-room.

Twelve girls have been with us all winter. Each has her part in the house-work, which is beautifully done. They have been doing sewing, much of it on orders. Three beautiful patch-work quilts have been made and sent to London. Knitting, embroidery, and other products of the needle, have been finished in sufficient quantity to justify a special sale which is planned for June.

The buildings of the Home stand by themselves, part of the way up a steep hill, on the outskirts of Seoul, not far from the Independence Arch. As there is no wall around the property, it is too exposed for out-door games, like tennis and basket-ball. In the dormitory they have games and music; with the daily prayers, also, there are special meetings, in the Home and in the Salvation Army Hall downtown. It seems to the writer that more opportunities for recreation, and normal contacts with other young women, would be an improvement. Possibly something can be done along this line. Think what it would mean if they could have an outing now and then, not as a group in charge of the Major and her assistant, but by twos and threes with companions of their own age.



Not long ago, two were being sent to other cities and, before they left Seoul, they were given a chance to see some of the more famous places of the capital. At the Zoo, they gazed long at the hippos in their big cage, and then one girl said to the guide, "Do you tell me those things are *alive*?"

Without the Salvation Army we would never have had the Home. The Federal Council's Committee on Social Service is responsible for the money needed for current expenses. For the three months from January to March, 1934, expenses were ¥ 495.70, about ¥ 16.00 per month for each girl, which includes fuel and light, food and clothing, travel, repairs to the buildings, and general expenses. The Federal Council's original guarantee was for a maximum of fifteen girls at ¥ 15.00 each per month the year round, so that with twelve, in the three coldest months, we are doing very well. The Salvation Army details Major Mrs. Akerholm to give her whole time to this work. She lives in the foreign residence, and she herself really is the HOME-for-GIRLS-in-NEED.

Firm and patient, full of sympathy—"if you wait long enough, they will come and tell you of their own accord"—tender-hearted—"I have not told you some of their stories, they are too sad to tell"—loyal to the girls—"tell the father of that girl that till he forgives his daughter he cannot pray the Lord's Prayer," was the message she sent to a church officer—yet stern and uncompromising at need—"if you are that girl's friend, you will leave her alone"—she is in just the right place. And as she pours her whole life into this work, she is being paid back daily by seeing souls re-born.

One girl had quarreled with another, and was told that she must apologize to the one whom she had wronged. It took time for her to be willing to do this, but finally she came to the Major, saying. "I'll do it all, I'll do

anything, I just want to learn how to be good."

There you have the mission of the HOME-for-GIRLS-in-NEED, to provide a place—how often do we all wish we might find it ourselves—a place where the past can be put away, where one can make a new start, and *learn how to be good*.

## A Fifty Years' Celebration Memento



*Three Pioneers  
of Protestant Missions in Korea*

Three process reproductions of valuable portraits of early leaders are published by the C. L. S. of Korea in one sheet, price 25 sen, in cardboard postal tube, postage paid.

Koreans and foreigners alike wish to commemorate the work of these great men :-

H. G. Appenzeller, of the M. E. Church.

H. N. Allen, M. D., of Pres. Church, U. S. A.

H. G. Underwood, of Pres. Church, U. S. A.

Let every church and school and Christian home be furnished with a copy of this important picture. It will be a reminder for many years to come of the early founders of Protestant faith and practice in Korea. It can also be supplied framed and glazed in good style for ¥1.00 complete, or packed in a special box to protect frame, ¥1.50. Postage on these will be 50 sen extra.



# Mrs. Thomas Hobbs Triumphant

MRS. HUGH MILLER

**TO** WRITE ABOUT the going of one who was so near and dear as Mrs. Hobbs is no easy task. It means that once again is brought poignantly to mind the fact that the warm neighborliness and daily intimate associations of over twenty years, as co-worker with us in the British and Foreign Bible Society, are broken. Wherever I look I feel I must see her or hear her voice. Just now, in the season she loved the most, her flowers are springing into bloom again, as the empty garden calls for her and misses the touch of her hand, I am sure—but she will not come.

On Sunday afternoon, April 8th., our cherished friend passed on out of our sight. She was very brave during those twenty-four long weary days of suffering, such as few are called upon to endure. But the struggle was too much for even her courage. She wanted to get well and had every incentive for wishing to. Life for her was full of joy, partly for the very joy's sake, while every new experience was an opportunity of service for some one else. Her home, her husband, yes, the community in which she lived needed her. In her going the Seoul Community has lost one of its most valued and best-loved members. Her interests were wide because her heart was large and her activities were numerous, in spite of ill-health which would have made most of us think we were invalids.

Perhaps the cause which lay nearest of all to her heart was the Society for the Prevention of Cruelty to Animals. From the first years of her sojourn in Korea, her heart had been burdened by the ill-treatment of dumb animals which she saw. She had wished she might be able to do something for the relief of these poor overburdened creatures which one met at every corner.

About 1922 Mrs. Hobbs found that Dr. Hopkirk also was fond of animals and keenly

interested in the care and protection of them and out of their mutual interest gradually grew plans for the definite organization of a Society. Plans had been seething, one might say, in the mind of Mrs. Hobbs for a long time. So, from the first, she was one of the moving spirits; in fact, the mainspring of this much needed Society. Since its organization in 1923 her interest in this enterprise has never wavered. She has acted as Secretary and Treasurer from the beginning, which entailed a tremendous lot of work. One part was the soliciting of funds locally to carry on the work; never an easy task. Also writing to S. P. C. A. papers in the home-lands, and to individuals as well, gaining their interest and, what is much harder, keeping it year after year.

It was through this correspondence that she received a sum of money from a New York subscriber in answer to her plea for a house which should belong to the Society for the use of the inspector. The rentals, in the district where the Committee felt it desirable for the inspector to live, are very high, almost prohibitive. It was thought a wiser policy, therefore, to purchase a house, as being both more economical and adding to the comfort of the inspector. For about two years, since finding how very shabby the house was in which the inspector lived, it has been an earnest wish of Mrs. Hobbs to get funds to buy a decent house and have a small quarters attached to it, where sick animals could be treated by Mr. Yi and emergency cases brought.

As the end of her sufferings drew near—whether she realized it, we do not know—it was most characteristic of Mrs. Hobbs to request that instead of flowers which friends might send, they would send gifts of money to purchase such a house.

The response to this last expressed wish



has been wonderful. Many contributions have been received, accompanied by beautiful expressions indicating the love and esteem in which she was held by everyone. One friend wrote: "Everybody loved her.....her name will live for ever for the great and arduous constructive work she so nobly rendered for our dumb friends." Another wrote: "Her going means a great loss to our community." Another wrote: "In loving memory of Mrs. Hobbs." A Korean friend wrote: "We take it to be the will of God that her work has ended now.....But for her surviving friends it is hard to bear."

Mrs. Hobbs loved people; especially, I think, her heart warmed toward young folk. This of course found full expression in her school work. She has been associated with a great number of young people during the years. At different times she has helped in the teaching of our Seoul Foreign School, always a great source of joy to her, and she frequently gathered groups of children in her home, where, to see their happy faces and joyful games gave her unbounded pleasure.

For two years she was the superintendent of the Union Church Sunday School for foreign children and put her whole heart into the work, thus endearing herself to the children in a remarkable way.

She would have special meetings in her home for the older pupils of the Sunday School and one mother, writing since Mrs. Hobbs left us, mentions thankfully that it was then her children made the great decision of their lives and that Mrs. Hobbs has always been very dear to them on this account.

For about two years before going home on her last furlough she taught an English Bible class for Korean young men in the Saimunan Church, and upon her return to Korea this work was resumed with eagerness, but her increasing ill-health made regular attendance impossible. She had yielded herself to the claims of Christ in her teens and she ever sought to bring her young friends into the experience of accepting Jesus Christ as

their Lord and Savior.

For a number of years Mrs. Hobbs taught English in a Government school where, to third and fourth year girls numbering 300 to 400, she gave of her best. She also taught English in Chin Myung School, founded by Lady Om. That her pupils esteemed her very highly was indicated in numerous ways, many times. The greatest reward she received from this work was certainly when some of these girls would come to her privately, one by one, asking how she might become a Christian, or saying she had decided to become a Christian. No direct religious teaching was allowed, but there were opportunities in class and in conversation for pointing the way to them. Apparently these were not lost.

One of these girls, while still in the school, became interested in Christianity through talks with Mrs. Hobbs. She was able to persuade Soonai, after her graduation from the Government school, to pursue further studies at Ewha College. In a few months after entering there, during some special meetings for the girls, she came to know Christ definitely as her Savior. Soonai indicated a desire to enter a special class in preparation for church membership. Also she became a regular attendant at a Sunday School Teachers Training Class. After two years of study in the Kindergarten Training School she was graduated from it, having done most excellent work. Mrs. Hobbs and I attended the "Class Day" entertainment on March second of this year. On March fourth Soonai was baptized and received into full church membership. She is now teaching in a kindergarten on the north-east coast of Korea and writes she is happy in her school, and is doing her part in all church activities. The teacher has gone on before and can we not believe she lived in that "Hope that sends a shining ray far down the future's broadening way?" We believe that Soonai's life, as well as others who came in touch with Mrs. Hobbs, will shine the brighter all the way.

Mrs. Hobbs shared in so many phases of



our community life that we shall miss her at every turn, and it would be difficult to enumerate all her activities. In the Seoul Women's Club she was chairman of the Social Service department. At the last meeting on Monday, before she went into the hospital on Wednesday, March 14th, she arranged a very successful moving picture lecture, given by courtesy of the Government-General. These pictures showed us the activities of the Social Service Department of the Government and were exceedingly enlightening. They made one feel our Women's Club could do more to help conditions of women and children in Korea.

Another department of work in which Mrs. Hobbs showed deep interest was the W. C. T. U. Since the visit of Miss Tinling in 1923, when the Foreign auxiliary was reorganized and the National W. C. T. U. formed, she has made a very definite contribution to the work both as an active member and officer. She has given unsparingly of her time and has been unceasing in her efforts to help stay the tide of drink and its accompanying evils, her earnestness at all times being an inspiration to her co-workers. For a number of years she has been the very efficient Treasurer and her advice and good judgment have been most helpful to both auxiliaries.

Even such a small bit of work as managing the candy selling for the Seoul Foreign School concerts was something in which her executive ability found play, and she enjoyed doing it. It was really not such a "small job", as those know who helped year after year. Soliciting candy, or money for various expenses, was one thing. On the last day the various delicious confections were brought together at her house and packed away in one, one half, or two-pound boxes. These were marked, sorted and carried to the school and made ready for sale. Afterwards, when sold, the prosaic part—the accounts, had to be

made up and these were always found to be accurate in every detail.

No, not "small", perhaps, but in it all a cheerfulness and a pleasant atmosphere prevailed. One who had worked every year with her, enumerating many ways in which she will be missed, said, "Oh, how we shall miss all those jolly, happy times together." She always created this atmosphere wherever she was. One of her friends, in sending her contribution wrote: "My every memory of dear Mrs. Hobbs is of brightness and happiness. How hard it is to give up such people.....And yet our Heavenly Father surely knows what is best."

A lovely memory that will linger long in the minds of many friends both near and across the sea, is that of happy Sunday evenings spent in the home of Mr. and Mrs. Hobbs. Here her gracious hospitality was at its best. After enjoying a tasteful supper, a pleasant evening of song followed, which always closed with Scripture reading and prayer.

One of Mrs. Hobbs's favorites, which became rather a general one, I think, began: "Light of Light, enlighten me." I quote the first and last verses:

Light of Light, enlighten me !  
Now anew the day is dawning ;  
Sun of grace, the shadows flee,  
Brighten thou my Sabbath morning !  
With thy joyous sunshine blest,  
Happy is my day of rest.

Rest in me and I in thee  
Build a paradise within me ;  
Oh, reveal thyself to me,  
Blessed Lord, who diedst to win me :  
Fed from thine exhaustless urn,  
Pure and bright my lamp shall burn.

As her soul winged its flight heavenward on that Sabbath day, the beauty of these words, expressing her spiritual experience, might have been her very own, so we think of her:

Stepping on shore and finding it heaven !  
Taking hold of a hand and finding it God's hand ;  
Breathing new air and finding it celestial ;  
Feeling invigorated and finding it immortality ;  
Passing from storm and tempest to an unknown  
Waking up and finding it Home ! (calm,



# What is Interesting the Korean Church?

## Extracts from "The Christian Messenger"

Translated by BRUCE F. HUNT

Korea has lost one of its good men in the death of Elder Sung Joon Yoo on Feb. 27th, at the age of 75. Elder Yoo was one of the group of young men who, as officials under the old Korean government, tried to bring about the reformation of the government and were subsequently imprisoned. While in prison he became a Christian, after reading a Bible and other Christian literature left by Dr. Gale, and through many years of official service, after the coming of the Japanese, he remained true to his faith and has been an active Christian. He was one of the first young men to study in Japan, and under the Japanese government in Korea held positions as Vice-Governor in North Choongchung and Keungki provinces and as Governor in South Choongchung and Kangwon provinces. He was at one time teacher in Paichai Academy and was on the board of editors which edited the mixed script Bible.

At a recent meeting of the South Keungsang Presbytery (Australian Mission territory) it was decided to build a ₩45,000 office building for the Religious Education Department of the Presbytery and a committee of ten was appointed to carry out the plan.

The Annual Conference of the Korean Methodist Church was held in Seoul, March 14th.

Mr. Peung Sun Hong of the Y. M. C. A. has gone to Tokyo for two or three months to relieve the General Secretary of the Korean Y. M. C. A. there, while the latter comes home on leave.

Twenty-five young men and women were enrolled in the Kongju one-month Bible Institute.

Paiwha Girls' Academy, Seoul, held a service on March 3rd in honor of the six members of the faculty and anitor who had served the school ten years or more.

The 25th anniversary of the arrival on the field of Miss H. Tinsley, for 15 years teacher in the Methodist Theological Seminary, was celebrated on March 3rd in the Seminary chapel.

Rev. Moon Tai Sim, Director of Religious Education of the South Keungsang Presbytery, was expected to leave about the middle of March to make a study of Religious Education methods used in Australia and America.

33 ministerial candidates were graduated from the Presbyterian Theological Seminary in Pyengyang on March 14th.

7 men and 7 women were graduated from the Methodist Theological Seminary in Seoul on March 13th.

This year the number of graduates from the Women's Higher Bible School in Pyengyang was 21.

10 women were graduated from the Martha Wilson Female Seminary on March 20th.

At a meeting of the Presbyterian General Assembly's Forward Evangelistic Movement Committee in Seoul, the following actions were adopted as the program for next year to be presented to the coming Assembly:

(1) To organize 50th Anniversary Preaching Bands;

(2) To encourage the formation of libraries of Christian books under the C. L. S. plan;

(3) To seek to have every Christian family subscribe to some Christian magazine or paper;

(4) To refer the question of editing a Book of Martyrs to the chairman of the committee, to gather material from the different presbyteries;

(5) To seek the coopération of the Pyengyang Seminary in creating a travelling library for the use of pastors and church leaders;

(6) To refer to a committee the question of translating or having written, books dealing with present day problems and methods of developing the Church;

(7) To organize the above mentioned 50th Anniversary Preaching Bands from the older missionaries and pastors on the field and to have them hold evangelistic services in the larger cities of the country;

(8) To adopt as the working slogan for the year:—

- a. To call non-Christians back to God.
- b. To call back-slidden Christians back to the Church,
- c. To call Christians back to their original homes to preach.

(9) To raise an endowment for the Presbyterian Seminary in Pyengyang as a 50th Anniversary Memorial;

(10) To seek to have this committee made a regular committee of the Assembly.



# Korean Proverbs

COLLECTED BY HONG NOH LEE

1. There may be a share for the man who went out, but there is no share for the man who is sleeping.

나간놈의 목손 잊서도 자는놈의 목손 업다.

2. Even the flying bird can do nothing until he himself moves.

나는 세도 움죽여야 한다.

3. Though a man has a beard three feet long, he is a gentleman only if he can eat. (Appearances are deceiving.)

나룻이 석자라도 먹어야 셤님.

4. The man who praises me is my enemy.

나를 칭찬하는 자는 나의 원수다.

5. Though we cannot get the benefit of the big tree in the woods, we get the benefit from a great man in humanity.

나무는 큰 나무 덕을 못보아도 사람은 큰 사람의 덕을 본다.

6. He cannot stick to the tree or even to the stone. (Helpless)

나무에도 못대이고 돌에도 못대인다.

7. Like saying, "Please climb up the tree," and then shaking it.

나무에 올라와서 흔드는 격.

8. The horn which grows last is usually large.

나중난 뿔이 웃둑하다.

9. If a man wants to plunge another man into the water, he himself must go into the water first.

남을 물에 너호라면 저먼저 들어간다.

10. One scratches another man's feet, wanting to scratch his own.

남의 다리를 긁는다.

11. One cent which is my own is better than a thousand dollars belonging to another.

남의 돈 천량이 내돈 한푼만 못하다.

12. To talk about another is as easy as eating cold rice gruel.

남의 말 하기는 식은 죽 먹기.

13. To put the stocking on the other man's foot.

남의 발에 버선 신킨다.

14. Another man's typhoid fever is not so serious as my cold.

남의 열병이 내 콧물만 못하다.

15. Like asking for persimmons and pears at another man's feast.

남의 잔치에 감 노아라 배 노아라 한다.

16. It is foolish to cut a finger at the sickness of another man's parent (to cure him).

남의 친환에 단지.

17. Another throws the rocks and I gather the chestnuts.

남의 팔매에 밤 주어먹기.

18. One can choose the bridegroom only when his daughter is beautiful.

내 딸이 고아야 사위를 골는다.

19. One will think that his own three pence is very precious, but never think of other man's seven pence.

내돈 서푼만 알고 남의 돈 칠푼은 물론다.

20. We would put out the fire which is on our father's feet, only after we put out the fire which is on our own feet.

내발등의 불을 켜야 아비발등의 불을 끈다.

21. If a man's stomach is full, he will say don't cook the servant's food.

내배 볼르면 종의 밥 짓지말난다.

22. The Buddha which belongs to my temple I myself must care for.

내절 부처는 내가 위하야 한다.

23. Did I eat your rice-cake ?

네떡 나 먹었더냐.

24. Though we say, Your horse is the best," "No, my horse is the best," we will know the truth only when we let them run.

네 말이 조호니 내 말이 조호니 하야도 달너보아야 한다.

25. You must pay the price of my medicine, whether your sickness is cured or not.


네병은 낫든지 안낫든지 내 약값 다고.



# After Twenty-Five Years

MAJOR H. A. LORD

Being a Retrospect of Salvation Army Work  
in Korea on the occasion of the Twenty-Fifth Anniversary.

N FEBRUARY of this year Commissioner Henry W. Mapp, Chief of the Staff, visited this country and conducted the Congress celebrating the 25th anniversary of the commencement of Salvation Army Work in Korea. Meetings were held in Pyeng Yang, Seoul, Chunju, Yongdong and Taiku, where congregations totalling over 22,000 were addressed, several hundreds signifying their desire to enter upon a new and higher experience of divine things.

Those who were privileged to see and hear the Chief of the Staff realised that he had seen a new and vivid revelation of old truths—truths and methods that were as old as Pentecost, but ever needing a new and fresh emphasis. The Salvation Army was raised up by God that it might stand as a witness to these things, and on the occasion of the completion of the first quarter-century, and the launching into a new era of work and service in Korea, it is not without value to examine what the contribution of The Salvation Army to the salvation of Korea has been, and in what way that service may be continued in future. Is The Salvation Army only another 'sect' or is it making a peculiar contribution to the Christian endeavour in Korea and, in a larger sphere, in the whole world?

The advent of The Salvation Army to Korea was one of the results of the visit of the Founder, General William Booth, to Japan in 1907, when a number of Koreans who were present in his meeting in Tokyo asked him if the work of The Salvation Army could not be commenced in their own land. At that time Korea was very much before the notice of the religious world. The ingathering of souls that so thrilled the Churches in Western lands was at its height, and the movement known as the Million Souls Campaign was about ready

to be launched.

The pioneer party of Salvation Army officers arrived in Korea in October, 1908. Prudence and human organisation would undoubtedly have advised, and perhaps insisted, upon a period of study and reconnoitre before venturing out upon the intricacies of an unknown people, language and custom. But 'time and tide wait for no man.' It would certainly appear that the tide that was then flowing was intended to float the barque of an organisation new to Korea. However, work was forthwith commenced and in the first meeting conducted in Seoul, on the property still occupied by Salvation Army workers, the Holy Spirit operated through most inefficient human agencies and souls were saved. Some of these have triumphantly passed to their reward and others are still proving the message they so imperfectly understood, but so thoroughly accepted on that early occasion.

That the 'interpreters' did not understand one tenth of the words that were so earnestly poured out in a language totally unknown by the large congregations did not deter them from turning out a stream of eloquent Korean which evidently impressed the listening crowd.

'Salvation' appealed to the Korean mind in those days as nothing else would, and unless the speaker were very careful to make it clear that the Salvation proclaimed was of a very definite spiritual nature, the results of the offer of salvation could be, and in many cases were, definitely disastrous.

Converts of these first meetings held in Seoul proceeded to their country homes and, before the pioneers had been one year in Korea, calls were coming from all parts of the land to send officers to organise and lead the work these early-day converts had started on their own initiative. Not a few of these so-



called converts were politically minded men who had thoroughly mistaken the message and methods of the Salvation Army. That the weapons with which the Salvation Army fought were purely spiritual, and that the uniforms of the members were provided entirely at their own expense, was a very unexpected and salutary disillusionment. The remarkable fact, which testifies in a most convincing manner to the over-ruling guidance of the Holy Spirit in that work of early days, is that from among such deluded converts as these came many genuine cases of conversion from heathenism. Men and women, who had not previously had the least contact with any Christian influence or teaching, became new creatures in Christ Jesus; old things passed away, a new life being commenced and not a few live today as witnesses to that fact.

As the overseas workers grew in experience and obtained such knowledge of the language and customs of the people in Korea as close contacts with them in their everyday life could afford, the early points of development became centres for the spreading of the message of salvation by the methods that are peculiar to Salvation Army, either by adoption or invention.

Open air preaching was not the least of these methods. Open Air work is by no manner of means an invention of the Salvation Army, but William Booth certainly did insist that the organisation that God enabled him to raise should be an Open Air Army, and carry the message to the thousands who would never otherwise hear its words of comfort and hope.

On one occasion, when a police official was wondering about the wisdom of granting a permit for a particular open air stand, he asked "Why can't you Salvation Army people be content to have your meetings in a church quietly? What do you want to be out on the street for?" He was told that the Salvation Army started on a street corner and developed that habit, hence the desire for a permit for it in Korea. He replied, "All right, go along and have your open airs; carry on till

we see any need to stop you." This is one of the forms of aggression against sin, hopelessness and sorrow in which the Salvation Army has been peculiarly successful in Korea, not a few men and women in all walks of life having been led to seek salvation and light as a result of these open air meetings.

Another manner in which the Salvation Army has made a distinct contribution is also along aggressive lines. Some time ago the members of a Young Men's Association—non-Christian—in the north of Korea were intent on making an anti-drink demonstration. They had fixed their plans and then wrote to the Salvation Army Headquarters asking if a supply of S. A. caps and uniforms could be loaned for the occasion, as they felt these would lend force to their campaign! The Salvation Army has become recognised throughout the whole land, as well as throughout the world, as an aggressively anti-drink organization, not only insisting on total abstinence as a condition of the lowest form of membership, but calling upon each member to be an active unit in opposing this traffic that is doing so much to injure and ruin young Korea, and so to do their utmost in saving the victims.

For thirteen years the Salvation Army has published an anti-drink number of its monthly vernacular edition of the "War Cry." Each year sales have progressed, great interest being evoked, so that as many as 60,000 copies of each issue are distributed throughout the land. The Salvation Army is not the only aggressive force working on these lines, but it does provide a focal point where organised effort of this sort can be so directed as to produce the greatest amount of good. The uniform is recognised as being distinctive of those arraigned against this evil, as was indicated when an Army Officer was proceeding on a bicycle through a village in a remote part of Korea while on his annual vacation. One boy said, "Who is that in that strange uniform?" and a passer by said, "Oh, that man is a soldier in the fight against strong drink."

Probably the most unique contribution of



the Salvation Army in Korea has been along the lines of Service. To imagine that Salvation Army social work is distinct, or may be considered apart from the general evangelistic work, is fundamentally wrong. The contribution along the line of social service is entirely the outcome of the ideal of full salvation, which is not complete if it does not include soul, body and mind. The exact nature of social work may vary according to the need in different places, but the underlying principles are always the same. In adult work it is to save and redeem the victim from the results and circumstances of his sin. With the child, whether boy or girl, it is prevention and to establish them on a footing that will make them useful citizens of the state.

In Korea the social work of The Salvation Army has been along the lines of preventive work for boys and girls. At the present time there are altogether 120 boys and girls in residence at the Boys' and Girls' Homes. Here they are given a chance in life, a common school education is provided, and a suitable trade is taught, before they are considered ready to leave the Homes. Already a large number of young men and women have gone out equipped for the battle of life in a manner that could not have been possible without the agency of these Homes.

The work being carried on in the Women's Industrial Home has been considered recently in these pages, and here again the Salvation Army has endeavoured to bring the accumulated experience of many years of work in many lands to the peculiar requirements of Korea. We are thus meeting a situation that has called for more than an ordinary adaptation of service to existing conditions, 56 women and girls having already passed through this Home.

The winter Casual Relief Work of The Salvation Army is also a feature in the city of Seoul. The question of relief is a very real one as by Western standards quite 40% of the people of the cities would qualify for some kind of material relief. Where to help and

where to refrain, so that the limited funds will reach the most deserving and urgent cases, is a real problem the satisfactory solving of which is probably beyond the ingenuity of any human organisation. The Social Relief organised by Government agencies must of necessity establish a very low living-standard, or even its resources would be entirely inadequate to the needs. Nevertheless, to claim that all who do not fall below this admittedly low line are not needy or worthy of assistance is an exceedingly risky business.

The rule generally followed has been to investigate all cases where able-bodied men or women are obviously endeavouring to make a living by imposing on the generosity of the community, and to expose these cases and refuse all help to them, other than that which would involve a contribution in labour at least equal to any charity received. Where room rent would help a family to tide over a difficult season of sickness, unemployment or other similar circumstances, this has been forthcoming. Many cases who have wandered up to the city in the vain hope of obtaining employment, education, or other blessings not easily come by without financial backings or influential friends, have been returned to friends and homes in the provinces. Over and above this has been the general relief in the way of rice distribution at periodical intervals throughout the severest part of the winter, particularly at the New Year holiday seasons.

What then of the future of the Salvation Army in Korea? God has greatly blessed and owned the efforts of the past 25 years. Many useful properties and much useful equipment have been acquired. Greater than all this the years have provided untold opportunities for gaining knowledge and experience of local conditions, for training useful and valuable Korean workers, in fact of accumulating that capital which, properly invested, should result in an infinitely greater contribution during the ensuing 25 years than has been the case in the past.



## A Tiger Story for the Children

HONG NOH LEE

Once upon a time there was a young man who lived in a mountain village in Korea. When he became of age his parents found a good match for him so he decided to marry.

The members of both families chose a lucky day, as is the Korean custom. On this day they held a great feast and celebration and the groom dressed in his best clothes. He rode on a fine horse and went to the bride's house with his friends and servants.

By and by all the ceremonies were ended and all the people went to sleep. Then, suddenly, a fierce tiger jumped into the bridal room, seized the bridegroom in his mouth and disappeared in the darkness. All the people rose up and made a great noise. Both the bride and the bridegroom were missing. All the people of the bride's house searched for them everywhere, but they were not to be found.

It was afterwards found that when the bridegroom was carried away the bride clung to the back leg of the tiger and never loosed her hold. The tiger became fiercer and fiercer in his rage; he ran and jumped all over the rocks, the jungle and the forest and mountains, trying to get rid of his unwelcome burden but still the bride clung to his leg. At last the tiger seemed to lose his strength and weakened, he abandoned the bridegroom in the bushes and ran away.

Then the bride loosed her hold also, drew a long breath, and came to herself. She did her best to take care of the unconscious bridegroom. But as it was dark, and in a strange place, she was not able to do much. She felt that her husband's body was warm and his pulse was beating slowly; he was still alive and so the bride determined to stay by him and to take care of him.

Just at this moment the bride saw a faint light flickering in the darkness, and she ran hurriedly to the place from whence the light came, and begged for help. It was a farmer's home.

The people at the farmhouse were surprised very much at her strange story. It seemed that they had been having a feast and they were drinking and passing the night in revelry. But, when the blood-stained maiden appeared from the darkness, all the people were amazed and thought that a ghost had appeared. As they heard the story of the maiden, they felt great sympathy and all the people there went out to give their aid.

They went with the girl to the bushes where the young man was lying. They raised him up and looked in amazement. Strange to say, indeed, they found that the bridegroom was no other than the

son of their house. Can you guess how great was the excitement it caused?

Thus, fortunately, the bridegroom was given loving, efficient care. He recovered and lived happily ever after with his dear wife.

All of this, as you plainly can see, was due to the bride's courage. And all the people—relatives, friends and the neighbours—praised the splendid deed of the young bride who braved the fierce tiger.

## Notes and Personals

### Methodist Episcopal Church Mission

*Left on Furlough*

Rev. and Mrs. W. E. Shaw and family, Pyengyang

*Returned from Furlough*

Dr. and Mrs. A. L. Becker, Seoul.

### United Church of Canada Mission

*Left on Furlough*

Mr. G. F. Bruce, Lungchingsun

Dr. and Mrs. R. Grierson and children, Sungjin

### Canadian Presbyterian Church Mission

*Left on Furlough*

Rev. and Mrs. L. L. Young and family, Kobe.

### Methodist Episcopal Church Mission, South

*Left on Furlough*

Miss A. McMakin, Songdo

### Presbyterian Mission, North

*Birth*

On March 31st. a son, Donald, was born to Rev. and Mrs. H. H. Henderson, at Taiku.

*Returned from Furlough*

Miss A. S. Doriss, Pyengyang

### Seoul Foreign School

*Returned to U. S. A.*

Miss Olive Fletcher

### The Salvation Army

*Left on Furlough*

Major and Mrs. H. A. Lord and two sons, Seoul.

### Appointment

At the General Conference of the Methodist Episcopal Church, South, Bishop Arthur Moore was appointed Bishop over the area that includes Korea, as successor to Bishop Kern.

### Returned from U. S. A.

Mr. and Mrs. J. H. Morris, Seoul.

### Left for U. S. A.

Mrs. A. C. Biddle and son, Chemulpo.

### Visitors

Dr. and Mrs. Lapsley MacAfee, of Berkeley, Cal.  
Rev. J. D. Henderson, D. D., of Spartanburg, S. C.